

THE LATTER-DAY SAINTS'
MILLENNIAL STAR.

[ESTABLISHED 1840.]

"This is my commandment, That ye love one another, as I have loved you. . . . Ye are my friends, if ye do whatsoever I command you."—
JOHN 15: 12-14.

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A SENSIBLE VIEW OF THE "MORMONS."

A MINNEAPOLIS WOMAN GOES TO UTAH TO LEARN THE TRUTH REGARDING
THE "MORMONS"—THE RESULT.

[THE following article was written by Laura Vine Smith to the *Minneapolis Progress*, from which it is copied. The lady's communication is of special interest in these days of misrepresentation regarding the Latter-day Saints, and because of the frank and fearless manner in which she presents her ideas.—ED.]

"Once upon a time," there was said to be a haunted house. It was away off—but awful rumors came home from it. Why, the most dreadful things happened there, in and about this house, that the imagination could picture.

There were not so very many people visited that place who came back without their story to tell. Some said they did not stay long enough to find out about it, and some said they were not interested enough to try to find out, so they just listened to the reports of a few who did say things—which reports often began with a bat flying out of a broken window—but by the time it had been repeated over and over for the amusement of all the village, that bat had become a huge winged devil having the most awful horns which pierced the heart of every one with whom it came in contact. It also had seven tails, which, as it flew screaming and roaring through the air, wound themselves around the necks of any victim in its way. Its awful wings crushed every living thing.

Now, these people, being human beings, loved to believe these tales, and

found joy in ridiculing any who dared say they did not believe the stories of the haunted house—for surely how easy it is to believe wild and awful things if they are dished up in a pleasing manner, and can give a little amusement.

But once a man who was not contented with only hearing things, resolved to go to this place and find out for himself. When he went he was not contented with staying only one night and asking questions of someone who had seen a rat and thought it was a sea lion—so he stayed—and he saw things for himself. He stayed long enough to know what were the things which he saw, and then he came home—and having heard, and seen with his own eyes, he was satisfied, and he told the villagers that there was no haunted house at all, and that the only thing he saw was beauty, and that if they did not believe it to go there themselves.

Now, I have taken a long and round-about path to my subject, and I will begin over again. Once upon a time I heard of the “Mormons,” and I heard that they were the vilest people to be found, and I came to believe that Utah was a “hole of iniquity.” To be sure, there was little I heard but “Mormons—polygamy!” “Polygamy—Mormons!” how every man could have as many wives as he liked, and they must support him while he lived in luxury. When my friends heard I was about to start for Utah, they warned me against the dangers of the wild, half-civilized people out there. They were indeed opposed to my going, having heard about as much of the “Mormons” as I had, but I was determined to find out for myself all I could about them, and I have. I have lived with and among them, and have constantly associated with them for nearly a year. I have seen and known them individually and collectively—in their family, in the home life, in their business, in their church, as laymen, as priests or missionaries. I have diligently searched out all that could be learned of them from all sides, for and against them, and I have come to one conclusion, and that is that they are the best people I have ever had the honor to be associated with.

Then why all of the awful things we read about them? I do not know unless it be a few of the things which I will enumerate.

First—I believe people, generally, are afflicted with the same trouble that I had—ignorance concerning them. I have asked, I can truthfully say dozens of people, why they were prejudiced against the Mormon people, and not one has ever given me a reason, except that they had heard things. I am sure that not one person in five thousand can tell you anything of the Mormon creed or what they believe. I believe I am putting the estimate low when I say this.

I have not time or space to tell you all that they believe, or give you their creed, but I will tell you this, that the outgrowth of what their creed teaches them is—first of all love for their fellow beings, whether of their faith or not; obedience to God's laws and to the laws of the land, and to the laws of nature; the preservation of the health of body and mind; a continual uplifting of the mind and searching after truth and knowledge. Brotherly love, unity, progress, and many other virtues which I might mention seem to be joint watchwords with this people.

The Bible is God's sacred word with them. This I mention because it has been said that they do not respect it, and that they “have a Bible of their

own"—"a Mormon Bible." This is untrue. It is true, however, that they have a book—the Book of Mormon. All I have to say on this subject is, if any one doubts the origin of this book, let him read it before he expresses his opinion.

There are many books, as we all know, published in derision of the "Mormon" people. These are most vile in their every motive.

Let me quote from Mr. Phil. Robinson's book, "Sinners and Saints": "Whence have the public derived their opinions about Mormonism? From anti-'Mormons' only.

"I have ransacked the literature of the subject, and yet I could really not tell any one where to go for an impartial book about Mormonism later in date than Burton's 'City of the Saints,' published in 1862 (Captain Burton of the British army). Burton, it is well known, wrote as a man of wide travel and liberal education—catholic, therefore, on all matters religious, and generous in his views of ethical and social obliquities, sympathetic, consistent and judicial. It is no wonder, then, that Mormons remember the distinguished traveler, in spite of his candor, with the utmost kindness. But put Burton on one side, and I think I can defy anyone to name another book about Mormons worthy of honest respect. From that truly awful book, 'The History of the Saints,' published by one Bennett (even an anti-Mormon has styled him 'the greatest rascal that ever came to the west') in 1842, down to Stenhouse's in 1873, there is not to my knowledge a single Gentile work before the public that is not utterly unreliable from its distortion of facts." (Sinners and Saints, page 245).

Mr. Robinson is editor of 'The Court and Society Review,' published in London, and a journalist of the highest rank. He is not a Mormon, but has traveled among them, lived with and among them, and investigated them thoroughly to get at "the truth, the whole truth, and nothing but the truth," and I wish every one could read his book "Sinners and Saints."

Now is it not better for us to take the words of those who are fair and honest in purpose and who know whereof they speak, than to take idle hearsay, or the untrue reports of enemies; and after all is it not more fair to form no opinion until we investigate for ourselves and obtain information and knowledge from a source which we know to be reliable?

Polygamy? If I may be pardoned again I will quote from Ella Wheeler Wilcox, from an article published in the "Chicago American," in May, 1903:

"I am ashamed to confess that until recently I had supposed Mormonism and polygamy to be synonymous terms. . . . Few of the present generation know the remarkable and tragic history of the people who first settled Salt Lake City. They (the Mormons) are essentially a peaceful and industrious people. Their sufferings have been manifold, and their industrial achievements in the desert of the west marvelous. Their young men and young women lead beautiful and wholesome lives. Before we cast any more stones at their ancestors, let us weed from the ranks of our own churches and our own fashionable society all the unwelcome and fatherless children, all the deserted and betrayed girls, and stand them in a row and practice upon them as targets, in order that we may have a surer aim when we stone the polygamists again."

Now, while polygamy does not appeal to me—as a woman with very strong ideas of what I do and do not like, yet I must say this in justice to those to whom it does appeal. I have lived among them and know them intimately both as polygamists and monogamists, and I have never seen the husband and father of one wife and one child more kind to his small family than I have known the husband and father of three wives and twenty children to be to his large family. I am personally acquainted with polygamist fathers and mothers—sons and daughters—and I can frankly say they are some of the grandest people I have ever met.

I am going to draw two pictures without after-comment. Here is a man right in our own midst—a respected citizen. He marries one wife and gives her his name—perhaps gives an honored name and birth to one child; his several “other wives” he neither marries nor honors, nor are their children given honored names and birth, and more often are given no birth at all. This is a truth we cannot deny or get around.

On the other hand, here is a man, a polygamist, if you please. He marries three women; he gives them all honored names and an honored home and an honored birth and name to twenty children, and he cares for them all. Now, which are we going to cast our stones at?

In short, this is my summary of the matter: Does polygamy suit me or appeal to me personally? No. Then I'll let it alone. Does it hurt me or any one else? No. Then I'll mind my own business and let those alone who do enjoy it and believe in it. But whether we like or do not like to sympathize with polygamy, it remains a fact that this very same polygamy has given to the world some of the finest young men and women one can wish to meet. They are grand and noble people and the world will be better for their lives.

Some one has said through the press recently, and that for sensation and gold, that polygamy is being lived, and is taught constantly in the pulpit. This is absolutely false. It is a thing of the past. And if one wishes to take the trouble to prove it, it will bear investigation. Only those who had their plural families before the manifesto, continue their relations and care for them as they did before, and any fair minded person will say that this is but right.

But, dropping the subject of polygamy, the Mormon people are setting an example for the world. They are an industrious and a progressive people. They are a thinking people. They are a people who love and practice the “Golden Rule.” They are a moral people. They have lived through and surmounted some of the most tragic difficulties. They have been driven from their homes in the past, and persecuted by our civilized people in this, our free America, where we boast of the right of every one to worship God according to his own conscience. Yet they have forgiven—and probably much more freely than we would have done.

And just as surely as the sun rises and sets, so surely will the world come in time to recognize what the Mormon people are, and then it will wonder why it slept so long.

There is so much that I could say that I might not know where to stop. But I have said nothing from mere hearsay, only that which I know to be

true from personal knowledge or contact, and I want to say in conclusion that unless any one wishes to know the truth about the Mormon people, and know it as I do, who know them, let them keep away from them, for, in spite of ourselves, if we live with and among them, we must come to but one conclusion, and that is that they are just about the best people on earth, and any of us might be proud to be numbered among them. I shall be glad always to say the very best of them—because I cannot conscientiously say differently.

HOW I BECAME A LATTER-DAY SAINT.

BY ANNIE C. SMITH, IN THE "YOUNG WOMAN'S JOURNAL."

ON a raw, cold day in the month of December, 1894, two strangers, attired in the garb of ministers, came to the door of our home and enquired if they might obtain rooms in which to live. Living as we were in a small village, where everyone was known to each other, the two sun-burned, dark-haired strangers, so utterly foreign in appearance, caused quite a feeling of curiosity in the minds of the people, and many whisperings and surmisings were heard as to their nationality and the business which brought them into such a secluded village. My mother, during her conversation with them, kindly enquired what occupation they intended to pursue, as she, with the rest, could not help feeling a little curious. The reply was, "We are ministers of the Gospel."

"Oh," said she, "to what sect do you belong?"

"To the Church of Jesus Christ of Latter-day Saints," was the reply.

At this moment a lady friend of mother's who had seen the strangers pass her door, and not knowing they had called at our home, came hurrying to the door, and in an excited tone said, "Oh, Mrs. — did you see those two bad-looking —."

Just at this moment she caught sight of one of these "bad-looking" objects seated within, and withdrew quickly, looking somewhat abashed. During the afternoon, when perfectly sure they had left the house, she called again and enquired as to who these strangers were.

"They are missionaries from Utah," said mother.

"Oh," said she, "they belong to those dreadful 'Mormons,' whose leader is Brigham Young, and they come here to decoy young girls and carry them off to Utah, where they are put in prison. Don't *you* ever have them in *your* house. Just think! you have a child, an only daughter, and how dreadful it would be if they took her off. And they will if you allow them to live under your roof."

Mother listened to all this in silence, but was not quite so sure about them taking me off without her knowing it. She felt somewhat sorry for them, as they had been to almost every house in the village, trying to secure lodgings, and had met with no success. They were apparently very much discouraged. We had room and to spare, so that she could not make that an excuse. She promised to think it over and let them know the next day.

It was soon noised abroad that these strange-looking objects, as they appeared to some people's eyes, had been to our home, and when their errand became known, several kind friends called in to see mother, and to picture to her in the most vivid form all the brutalities and vices commonly said to be practiced by "Mormons." She thought that if all this was true, she had better not admit them to our home, and sent them word to that effect.

However, in a few days, they came again, and renewed their desire to live with us. This time mother consented.

I shall never forget the first night those "Mormon" missionaries spent under our roof. Being at the romantic age of sixteen, and having heard some of the yarns which are told of the "Mormons," I felt uneasy as to whether my bedroom was the safest place in the world for me. I felt somewhat afraid I might be spirited away before morning, and took extra precaution to see that at least two doors were locked that night, namely, my own bedroom door and that of the new comers. In a few days, however, this fear disappeared, and a feeling of kindness towards them took its place, on hearing what sacrifices they had made in order to bring the Gospel message.

My parents had always been religiously inclined, and had reared me in the fear and admonition of the Lord. I attended four meetings every Sunday, two in Sunday school and two in the chapel. At that time I would as soon have thought of missing my meals as to miss one of these meetings, so strict had been the training I received. When these Gospel messengers came along I was anxious to hear what their belief was, and I was not kept long in suspense. Every opportunity they had they would preach to us. The passage "Except a man be born of water and of the spirit he cannot enter into the kingdom of God," gave me particular uneasiness and anxiety, as the ordinance of baptism was not taught in our church. I used to ponder over the things I was told, and could not bring myself to believe that my father, who had always tried to live a good and upright life, so far as he knew how, had not gone to heaven. I asked questions and received answers, and the more I asked, the more uneasy I became, for I was anxious to do what was right.

At last I went to my Heavenly Father in all humility, and told him my troubles, asking him to testify to me if this new Gospel was true, and if it was necessary for me to be baptized. The answer to that prayer was the means of my conversion. It came in the form of a dream which I will now relate. I was standing on the shores of a large lake, alone, as it seemed to me, but across on the other side was a door, and within, the light was bright and beautiful as the noonday sun. A crowd of people were passing in through this door, and I was anxious to go in with them, but could see no way of getting there, as the wide expanse of water stood between. Whilst looking anxiously towards the door, and wondering how I could get there, a man in flowing robes came and stood beside me, and to him I directed my enquiry. "The only way to obtain an entrance through that door is to pass through this water," replied the stranger. "All the people you see yonder got there in that way." That was testimony enough to me, and my mind was at once made up to be baptized. On the 18th day of May, 1895, I was made a member of the Church of Jesus Christ of Latter-day Saints. Surely

“God moves in a mysterious way
 His wonders to perform,
 He plants his footsteps in the sea,
 And rides upon the storm.”

But to leave the church and join another which was so unpopular was another thing to trouble me, for I knew that just as soon as I took this step my dearest friends would treat me coldly. I was not disappointed in this, for just as soon as it became known that I was a “Mormon” the finger of scorn was pointed at me, and I was called “crazy,” “deluded,” and other names which did not always make me feel the happiest girl in the world, but

“Blind unbelief is sure to err,
 And scan His works in vain.”

Mother could not see the truth of the Gospel as soon as I did, and therefore, my only resource was to go to my Father in Heaven for help and guidance to preserve me from the attacks of Satan. The nearest meeting house was two miles away from home, and mother would often refuse me the privilege of going to meeting, saying, I must go to our own chapel. This was a great trial to me, for the Gospel as preached by the Elders was as food and drink to my thirsty soul. Many a time have I prayed to the Lord to soften my mother's heart. Sometimes she would yield to my entreaties about fifteen minutes before time for the meeting to commence, and I had to run almost the whole of that two miles so as not to be late for meeting. Girls, how many of us would do this here in Zion? It is an old but true saying, “We never miss the water till the well runs dry.” And it is the same with our meetings, if we had to make sacrifices to attend them we would value them more.

Years passed on, and although some of my friends remained true to me, yet the idea of my being a “Mormon” had lowered me considerably in their estimation, and no opportunities were lost to speak unkindly of the “Mormons.”

The desire to come to Utah, where I could live my religion in peace, grew stronger year by year, and on the 27th day of September, 1900, with mingled feelings of joy and sorrow I bade good-bye to my dear ones on leaving for “the chosen land,” where I live in hopes of a happy re-union with at least some of my loved ones who are now in the Church.

“God's purposes will ripen fast
 Unfolding every hour,
 The bud may have a bitter taste,
 But sweet will be the flower.”

The Test of Time.—The Bible has stood the test of time, where most other books have failed. A competent authority states that out of every thousand books published, 650 do not see the end of their first year. There are more than a million volumes in the Imperial Library of Paris, gathered in since the fourteenth century; yet of this immense catalogue 700,000 are out of print. Nothing but mere fragments of all the literary wealth of Greece and Rome have made their way down the centuries, while the writings of Solomon, and David, and Moses, prophets and scribes, have held their steady place. Not a manuscript of the classics is a thousand years old, but at least fifty of the Greek Testament are more than a thousand years old.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 31, 1905

EDITORIAL

“WORK OUT YOUR OWN SALVATION.”

THE Apostle Paul, in writing to the Philippian Saints, admonished them to stand firm in the faith, whether he was personally with them or not. “Let your conversation be as it becometh the gospel of Christ,” he said, “that whether I come and see you, or else be absent, I may hear of your affairs, that ye stand fast in one spirit, with one mind striving together for the faith of the gospel. . . . Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.”

Paul, no doubt, had many of the difficulties to contend with that accompany the preaching of the Gospel in our day. The branches of the Church which he established had to be carefully nurtured until such time as the new converts were able to stand alone and contend with the opposing forces of the evil one; but Paul admonished them to gain this strength as soon as possible, and to work out their own salvation. “Let nothing be done through strife or vainglory,” he urged; “but in lowliness of mind let each esteem other better than themselves.”

The advice is good, and is also applicable to the members of the Church to-day. Sometimes—we are pleased to say not very often—Elders report that it is as much of a task to keep members faithful in the Church as it is to convert them to the Gospel. For this reason the Elders are hampered in their work, because, instead of getting out into new fields, they must remain with the branches of the Church and visit with a few Saints in order to keep them alive. This is not as it should be. The Elders' first duty is to bring the Gospel to those who have it not. Millions are yet in darkness, thousands are yet in these lands who do not know that the Lord has spoken again from the heavens and restored the pure Gospel of Christ to the earth. These also ought to be reached with the glad tidings, and even if they will not receive the message, they should have the opportunity, and be warned of the judgments to come.

The very nature of the Gospel of Jesus Christ is to develop in those who receive it strength of personal character. A person who complies with the requirements of the Gospel and receives the Holy Ghost is endowed with a

mighty, uplifting power that will raise him to higher levels. The implanted Spirit, if nourished properly, will develop the soul of the recipient—will enlarge the understanding, will quicken the intellect, will expand the heart and the mind, and will make the individual able in every way to stand alone, and to work out his own salvation, even if it is in fear and trembling.

It is to be hoped that the Latter-day Saints will always be a help to the Lord's servants who are called to preach the Gospel in these lands; that they with their faith, prayers, and works will hold up their hands and help them to spread the truth to those who have not yet received it. Many, we know, are doing this. The great majority of the Saints, rejoicing in the light they have received, are eager that others shall also have it, and so by their good works they are aiding the Elders in their labors. By living as the Gospel requires, they open up the channel of communication with the Lord, and thus they receive the personal strength required to overcome their failings and to grow in the grace of God and the confidence of their brethren. Then are they "likeminded, having the same love, being of of one accord, of one mind"; and nothing is done "through strife or vain-glory; but in lowliness of mind" they live in peace with each other, and the work of the Lord prospers within the sphere of their influence.

UTAH METHODISTS AND THE "MORMONS."

THE Methodists of Utah recently held their annual mission conference at Salt Lake City. The Methodists consider Utah one of their mission fields, and of course especial efforts are put forth to convert the "Mormons" from their "evil ways." The preachers of the church were out in force, and prominently among them was the Rev. Dr. Iliff, a noted "Mormon"-hater, whose actions become too rabid and sensational even for his Utah brother ministers, so he was called to other fields. He visited the conference, and spoke a number of times, not forgetting to repeat his usual slanders against the Latter-day Saints. Dr. Iliff wears long hair and a placid smile. These form part of his "make up" when he travels throughout America preaching about the "Mormons;" for many unthinking people believe that a preacher with such a gentle mein could not be guilty of telling falsehoods.

In his report as superintendent of the mission, Dr. Talbot said that the Methodists must change their policy of campaign if they were going to lead the "Mormons" out of their ways. Violent efforts are not going to win them over, he said, and bitter means are not going to avail. This is a most sensible conclusion on their part. It is strange that they have not adopted this method from the beginning. The idea of a preacher of righteousness beginning his conversion of a sinner by abusing him, and repeating every idle, evil tale about him, is certainly a most foolish manner of procedure.

This report also stated that because prices of the necessities of life are so high in Utah, it was recommended that not less than a house and £160 should be compensation for laborers in the Utah mission. How does this salary compare with that which the Latter-day Saint Elders in the British mission receive? We think it can safely be stated that notwithstanding all the efforts of the salaried Methodist preachers of Utah, they have not succeeded in making one bona-fide convert from "Mormonism" to Methodism.

In this respect contrast the work done by the humble Elders of the Church of Jesus Christ of Latter-day Saints throughout the world. May not the difference in the results be due, not only to the doctrine taught, but also to the manner of preaching; one preaches for a salary, the other for the love of God and his fellowmen.

Here is a quotation from the report:

"The solidarity of the Mormon Church in Utah is not equalled by any of the Christian churches in the world. There is a peculiar leadership which is followed by the members with a strange faith in the doctrines as taught."

This unity of the Church is easily accounted for by the Latter-day Saints who are all baptized into one Church, and sealed by one Spirit—the Holy Ghost. It is one of the incomprehensible things of the times that all religionists who believe the Bible cannot see the absolute need of this unity in the Church. The Latter-day Saints have it, the Christian sects have it not, therefore they cannot see the need of it.

The Methodists of Utah, unwittingly, perhaps, have added one more testimony to the truth of what they call "Mormonism," but what is in reality the Gospel of Jesus Christ.

N. A.

Releases.—Elders Myron E. Wade of the Irish conference, Orson J. Hyde, Newcastle, Benjamin F. Cluff, Bristol, are honorably released to return home September 8, 1905.

Departures.—The following missionaries sailed from Liverpool for Boston, August 25, 1905, per s.s. *Republic*: From Great Britain—Albert H. Thomas, Charles Criddle, Hyrum Groesbeck, Jr. From Scandinavia—Stephen M. Peterson. From Sweden—Joseph M. Nielsen. From the Netherlands—Park Kenner. With the Elders were twenty-four passengers for Utah and Idaho points. Elder Nielsen had charge of the company.

FROM THE MISSION FIELD.

The Middlesborough Sunday School.—The Sunday school of the Middlesborough branch of the Newcastle conference had an outing August 21, 1905. There was a large attendance and a splendid time was had. The Elders report this school to be in a very prosperous condition. It is having an influence for good which is felt by many. The school is organized according to the plans outlined by the Deseret Sunday School Union Board, and follows these plans as strictly as possible.

Report from Iceland.—President Bjarnason sends the following brief report of the work done on the Island of Vestmanneyjar during the month of July:

"We have visited the homes of sixty-five strangers; revisited fifteen of them; distributed six books and four hundred and sixty-four tracts; held four meetings and forty Gospel conversations. We have also baptized and confirmed one lady who had been an earnest investigator for more than a

year. We leave again for Reykjavik about the 22nd, and there we intend doing some traveling among the farmers of the surrounding country."

Notes from South Wales.—Brother R. J. Walker sends the following from Cardiff:

"I am pleased to say that I had the privilege of baptizing two ladies, mother and daughter, on August 24th, at Brinsaddler, near Llantrisant, Glamorganshire, South Wales.

"I have also to tell you of the death of Elizabeth Thomas, New Mill, Trig-willym, near Llantrisant, who died August 19th, having been a faithful member for twenty-five years. She died in her 83rd year. I conducted the service at the home of our departed sister. The house was packed and plenty of people were outside. At the close of the service I distributed tracts among those present."

Baptisms at Ipswich.—Elders Martin I. Bushman and Hugh B. Brown send the following from Ipswich:

"On the 26th inst there were five more honest souls added to the Church of Christ by baptism, Elder Bushman officiating. The great prejudice that has caused the Elders and Saints here to suffer persecution, is being allayed. The Elders have many sincere friends and investigators. A minister's wife called at our lodgings, and said she knew that the different churches had strayed from the true faith. After conversing for about an hour and a half, we found she was almost a Latter-day Saint in her belief. She took three of our books and said she would read them and would be delighted to read all our works and talk upon the different subjects."

Converts at Northampton.—Elder William J. Yard writes from Northampton as follows:

"Having labored in the Northampton district of the Birmingham conference during the summer months, I feel the Lord has blessed me, with other Elders who have preceded me. The homes of many friends have been opened to us to visit and to explain the principles of the Gospel. I take pleasure in stating that on Tuesday evening, August 22nd, 1905, a baptismal service was held at the Public Baths, when four honest souls went down into the waters of baptism, Elder William J. Yard performing the ordinance. There was quite a gathering of Saints and friends to witness the ceremony, and the prospects are bright for some more baptisms in the near future."

Baptisms at Oldham—Farewell Services.—Elder James J. Squires sends from Manchester the following report:

"I take pleasure in sending you a brief account of the services held in the city of Oldham on Sunday evening, August 20, in honor of the departure of Elder Charles W. Criddle to his home at Basalt, Bingham county, Idaho. Elder Criddle was honorably released to return home on account of the untimely death of his wife and child through drowning. The services were very impressive, and the hearts of all present went out in deep sympathy for our

brother. Last Wednesday evening there was presented to Elder Criddle a fine album, together with a photograph of the members of the Oldham Mutual Improvement association.

"I also take pleasure in informing you that on the same evening seven more souls were baptized into the fold of Christ, Elder Criddle officiating. The baptismal services were preceded by a cottage meeting, which was attended by about thirty Saints and friends. A splendid spirit prevailed."

A Peculiar Conversion.—Elder Elmer Johnson, writing from Stockholm, Sweden, under date of June 17, 1905, to the *Deseret News*, tells the following singular experience of a seeker after the truth:

"The Gospel work is making steady and satisfactory progress here in the distant north. By the efforts of the Elders old prejudices are gradually being allayed, and occasionally an honest soul listens to the voice of truth. About two weeks ago two men received baptism here, one after having investigated the Gospel for twenty-four years, the other twenty-four hours. It is about the facts connected with the latter's conversion I want to tell, thinking they might interest some of our friends.

"Gustaf Einar Peterson is a native of Sweden, about thirty years of age, and is a non-commissioned officer in the Swedish army. About two weeks ago he was sitting in his quarters, studying a tract containing a part of Elder Rich's 'Mr. Durant of Salt Lake City,' that has been translated into the Swedish language. He was impressed with the truths put forth in this pamphlet, and was filled with a desire to further investigate the doctrines of the Church. The tract was published in Copenhagen, and had the address of the Copenhagen Church office on the cover. A trip to Copenhagen would have been connected with considerable difficulty for Mr. Peterson, but he decided to make it if necessary. Thinking, however, that the Church of Jesus Christ of Latter-day Saints would have a representative branch in Stockholm, he silently prayed while walking over to his regiment's office that the place where such a branch was located might be revealed to him. When he came into the office, he absentmindedly picked up one of the many newspapers that lay upon a table, and the first thing that caught his eye was an advertisement announcing the time and place where we were to hold meetings the following day, Sunday. At our forenoon meeting, which commenced at eleven o'clock, he was present and listened very attentively. He believed the humble testimonies borne by the speakers, and prayed, 'O God! if this is the Church of Christ, move upon one of Thy servants to come down here and speak to me.' Elder C. F. Krantz was the last speaker, and after the close of the meeting he went down to the soldier and said, 'My friend, I have been moved upon to come down and speak to you; for what particular reason I do not know.' 'I do,' was the answer. 'I prayed for you to come.' He conversed with the brethren, and after attending our evening services was thoroughly convinced of the truth of the Gospel, and requested baptism." His desire was granted, and thirty minutes after the ordinance was performed he was on his way north to a distant military post, his heart full of rejoicing over the heavenly favors that had been bestowed upon him.

"May the light he has received in such a remarkable manner never leave him."

THE SALVATION OF INFANTS.

A CONTRAST BETWEEN THE DOCTRINE TAUGHT BY THE CREEDS OF MEN AND THE GOSPEL OF CHRIST.

It will be remembered that at the Presbyterian General Assembly in California some time ago, some modifications as to the meaning of certain passages in the Westminster Confession were adopted, and among other points the doctrine of election as it relates to children dying in their infancy was declared. The term "Elect Infants" in the Confession was construed to cover all who died in their infancy. This afforded great relief to the minds of people of the Presbyterian faith who had naturally understood from the very use of the phrase that some infants were non-elect, and therefore were irrecoverably lost, and indeed were doomed to everlasting wrath and destruction from before the foundation of the world, the same as adults who were not among the elect.

Since the California Assembly some ministers of the Presbyterian church, and notably one local anti-"Mormon" preacher and lecturer, have taken the position that the doctrine of the damnation of non-elect infants was never held by the Presbyterian Church, and have gone so far as to assert that the saying, "There are infants in hell not a span long," was never uttered by any of the Presbyterian divines.

Of course these denials are useless to those who have heard and read the sentiments of ultra-Calvinistic expounders, both in Europe and America. If the framers of the Westminster Confession had intended to convey the idea that all children dying in their infancy were among the elect, they would have doubtless have said so in unmistakable language. But here is the section of that document on this subject.

"Elect infants dying in infancy are regenerated and saved by Christ through the Spirit who worketh when and where and how he pleaseth. So also are all other elect persons who are incapable of being outwardly called by the ministry of the word."

If this does not convey the idea that there are some infants who are not "elect persons," then there is no sense in the section at all. It is certain that hosts of devout people belonging to that faith have entertained, in dread and horror, a doubt concerning the fate of their little children, wondering whether they were among the elect or not. And that this awful notion did prevail, and was held by ministers of that church previous to the declaration at the California Assembly, is evident from the expressions of relief that have been uttered and published since that occasion.

Further evidence of this is afforded by the enunciations of Rev. Samuel T. Carter of New York City, who addressed an open letter to the Presidency, which it was thought would bring about his trial for heresy, but on his appearing before the Presbytery of Nassau, his appeal against the Westminster Confession was endorsed, and that Presbytery voted to overture the General Assembly to adopt the "Brief statement of the Reform Faith" in lieu of the Westminster Confession. In a recent statement the Rev. Carter said, as published in the "New York World":

"It is important to rid the Church of a bad creed, but still more important to dispel from the lives of men the gloomy ideas of religion which go with the old creeds, and most of all the dreadful dogma of endless torment which has caused such intense suffering.

"The Westminster Confession presents for the worship and allegiance of man a God who, according to the good pleasure of His will, assigned millions of the human race to endless torment before they were born or had done good or ill. Of this number a large company died in infancy and committed no personal transgression. The whole heathen world forms another large company; by the teaching of the Confession Homer and Virgil, Plato and Socrates, Cato and Antoninus, Confucius and Gautama, are at this moment roasting in the literal flames of hell fire, and shall so burn for ever and ever.

"The Westminster Confession, in fact, says that God is a monster; modern theology says that He is not. In this sentence lies the whole gist of the Confession. . . Every fibre of my being rises up against this God-dishonoring theology. With the utmost fervor of my soul I reject this god of the Confession, and as fully as I reject this god, so gladly do I receive the God of the Gospel of Jesus Christ.

"Now why should there be any zeal for this Confession with its god that so many reject with such abhorrence? Why should it be so cherished and maintained? As Elijah said to Israel: 'If the Lord be God, follow him: but if Baal, then follow him.' So can it be said to the General Assembly, if the God of the Gospel be God, follow Him; but if the God of the Confession be God, follow him. They cannot keep the one God for their creed and theological seminaries and the other for their pulpits and common talk."

The gentleman denounces in most vigorous terms the hypocrisy of the clergy of his church, solemnly affirming in the act of their ordination that they accept the Westminster Confession, when in their hearts they repudiate much of it, and so admit in conversation. He argues that this "bad creed should be got rid of," and that "It is more seriously important than sending missionaries to China, for there is no use of sending the truth abroad if we live a lie at home."

In view of these denunciations by a noted minister of the Presbyterian church, it is useless for apologists and shielders of the present creed to pretend that the Westminster Confession, as it stands, does not convey the dogma of the eternal torment of non-elect persons, including infants and others not ordained before they were born unto eternal life, and comprehending all the heathen world and every individual who has not saving faith in Christ, created in him by the grace of God without effort of his own.

The modification of modern theology among the various sects of Christendom is undoubtedly due in large degree, to the promulgation of the principles received by divine revelation through the great Prophet of the nineteenth century. In a revelation given in September, 1830, it is declared:

"But behold I say unto you that little children are redeemed from the foundation of the world through mine Only Begotten." (Doc. and Cov. p. 147).

The following paragraphs are from the Book of Mormon, pages 616, 617:

"Behold I say unto you that this thing shall ye teach, repentance and bap-

tism unto those who are accountable and capable of committing sin; yea teach parents that they must repent and be baptized, and humble themselves as their little children, and they shall all be saved with their little children.

“And their little children need no repentance, neither baptism. Behold, baptism is unto repentance to the fulfilling of the commandments unto the remission of sins.

“But little children are alive in Christ even from the foundation of the world.

“Little children cannot repent, wherefore it is awful wickedness to deny the pure mercies of God unto them, for they are all alive in Him because of His mercy.”

The baptism commanded by Christ is to be preceded by faith and repentance, but infants, being incapable of faith and repentance and having no sins of their own to repent of or be remitted, their baptism in any form is needless and wrong. But as Christ blessed little children when He was on earth and declared that “of such is the kingdom of heaven,” so in these days His servants have been authorized to bless and give them a name. In a revelation given in April, 1830, the Lord said:

“Every member of the Church of Christ having children, is to bring them unto the Elders before the Church, who are to lay their hands upon them in the name of Jesus Christ and bless them in his name.” (Doc. and Cov., page 128).

As to the heathen nations, and all people who have not had the opportunity of hearing and receiving or rejecting the Gospel of Christ while in the flesh, the offer of redemption is to be made to them after death in the spirit, so that all the race of Adam may hear and be judged by the everlasting Gospel, the one divine plan of salvation. And all are free to receive or reject it on their own agency, as was ordained before the foundation of the world.

Election, predestination, and fore-ordination are correct principles, in so far as they relate to particular callings and appointments in this life, for special works and purposes to effect the designs of the Eternal Father. But no one of His sons or daughters was created for the purpose of being eternally doomed, or made to suffer condemnation for anything but their own evil works and intentions. The plan of redemption includes all the human race, except those who wilfully sin against light and knowledge to the extent that it is impossible to redeem them.

The elect of God are they who keep His commandments. The wicked and corrupt who deserve punishment will receive it according to their works and as eternal justice shall decide. But mercy will claim its own at the proper time, and the atonement of Christ will eventually reach out to every creature, except the sons of perdition, and there will be a place suitable to all, provided for all in the different degrees of glory in the “many mansions” of the Father’s kingdom.

These glorious truths, revealed from heaven in the latter days, are working their way in the world, and the awful creeds of men’s invention are giving way before the power and light of truth made manifest from on high. Praise be to God for the revelations of His love and mercy!—*Deseret News*.

THE ROSE-COLORED GLASS.

Once, when a child, I found somewhere
 A piece of red clear glass,
 And when I looked through it, it brought
 A miracle to pass:

The dull old earth and clouded sky
 Became most wondrous bright,
 And trees and flowers and everything
 Rejoiced in rosy light.

And through the years of later life
 Some happy folk I've known
 Who'd found the magic of the glass
 And made it all their own:

Some happy folk for whom the sun
 Still shone on cloudy days,
 For whom the flowers would always spring
 Along the stony ways:

Brave-hearted folk who yet could smile
 When troubles closely crept,
 Who ever had a word of cheer
 For those who sighed or wept:

Dear folk whom it was good to know,
 Who made the dull grow bright,
 And shed about their way on earth
 A rosy heavenly light.

And oft I think how good a time
 'Twould surely bring to pass,
 If all of us could look on life
 Through their rose-colored glass!

CHARLES STEWART PRATT in *March Housekeeper*.

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